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The Aeolian Harp.

—
GEORGE J. FINNIGAN, '10.

IN far-off climes where blows a gentler breeze,
There is a harp with frame so finely strung
That it will breathe no music till 'tis hung
Where tuneful winds may reach it midst the trees.
When rough blasts sweep with fury from the leas,
No harmony comes forth; but when among
Its chords the zephyrs play, the song that's sung
Is tremulous with tender melodies.

As harps, so are men's souls: so finely wrought
Are they that if we strike with winds that sting
We stop the song they otherwise would sing;
But if we play with breezes that are fraught
With cheerful words, kind deeds and sweet good-will,
Each music-loving heart will find its fill.

Socrates, the Christian-Pagan.

—
JAMES D. JORDAN, '07.

PRIOR to the fourth century preceding the Christian era, Greek philosophy was almost in an elementary state. It is true that many who lived before this period professed to be philosophers, but they directed their thoughts and discussions chiefly to the universe external to man—the *Kosmos*.

They were interested in material phenomena, and seemed to have little or no concern about their own inner nature; in a word, these sophists were natural

scientists rather than philosophers. Their favorite topics for discussion were: How and whence did the world come into being? Was the original substance one or many? Was it to be conceived as in motion or motionless?

Such was the trend of thought among the educated Greeks during the age of the sophists. Physics and ethics were blended together; the logical distribution of genus, species, and individuals was entirely unknown; the existence of God was, to some extent, lost sight of, and the popular belief was tending towards agnosticism. Radical changes in the line of thought, however, were to take place. Socrates and his followers were about to revolutionize the Greek manner of thinking. They recalled men from their fruitless research in physical phenomena to the realization of the inner self. They taught men to perceive in the soul something superior to the things of nature, and to realize the fact that the scientific and religious point of view mutually exclude each other. Indeed, Socrates used the individual mind as the means for a higher end: to create in man an eagerness for true knowledge; for knowledge, according to him, is necessary for all other virtues.

Socrates concerned himself chiefly with such questions as: What is good? What is evil? How may I better my present state? He formulated a system of ethics which is true as far as it goes and coincides in a great degree with the ethical doctrine of the present day; but it errs in its statement of one of the essential conditions of virtue. Although Socrates had no better exterior guide to follow than

his predecessors, he ignored the theories of right and wrong built upon their fanciful ideas, and established an entirely new and more reasonable doctrine.

To understand the significance of the ethical teachings of Socrates it is necessary to have an adequate knowledge of his character. On account of his peculiar doctrines and his still more peculiar personal appearance, Socrates was very conspicuous at Athens. Still, he had an aversion to public life; he refused on several occasions to become a candidate for public office. As a true Athenian patriot, however, he was pre-eminent; at the siege of Potidæa and in several other battles, the spirit with which this philosopher fought was truly remarkable. Besides having a strong, robust constitution, he possessed the power of enduring fatigue and hardship in an extraordinary degree. In fact, some of his companions in battle asserted that he was indifferent to heat and cold, for he was barefooted in all seasons of the year.

When this robust individual was seen philosophizing on the street corners or in the market place at Athens, he was looked upon as an idler, for the Athenians of that period looked upon the study of philosophy or of the natural sciences as sheer waste of time. But the thing that made Socrates especially despicable to the people of Athens was his personal appearance. He had a fat nose, thick lips, bald head and prominent eyes. He might truly have been said to have an ugliness all his own. His dress, owing to extreme poverty, was in keeping with his personal appearance. He was ever barefooted and hatless, and his garments gave evidence of his extreme poverty. There is no wonder, then, that the Greek comedian selected Socrates when he sought a character who would be the subject of much ridicule. Aristophanes went so far as to compare him to a satyr.

Everybody knew Socrates, and Socrates knew everybody. He did not advocate formal introductions, but spoke to an acquaintance of a few minutes with the same degree of familiarity with which he regarded an old friend. His identity was never mistaken after the first meeting. It made no difference where or with whom the conversation took place, it was sure to be interesting and

Socrates was sure to have the better of the argument. His discussion was entirely free and enjoyable to himself and to the listener. He conversed anywhere and with anybody whether he be a politician, sophist, soldier, artisan, studious youth, or any individual whatsoever. So fascinating and unique was his manner of treating a subject that admirers frequently travelled from distant cities to Athens and joined in the crowd assembled on the public walks, in the market place, in the gymnasium, or in some other public place, solely to hear Socrates discourse. All other Greek teachers either accepted remuneration for their services or taught only in private; but Socrates despised wealth and ostentation. Although he was very poor he would never accept any remuneration for his teaching, but preferred to follow his profession for the love of knowledge and the betterment of his listeners by teaching freely and indiscriminately in public places.

Many of the people of Athens admired him and were much interested in his discussions, for he could overcome every objection that they could bring against his argument. His irony was so pointed that his name afterwards became proverbial of irony. Others detested him for many reasons, but principally on account of the fact that he tried to persuade them of their own ignorance. The real Socratic irony was exemplified when he was accused of being a sophist. The oracle at Delphi was consulted and intimated that no one was wiser than Socrates. He did not discredit the oracle openly, but tried to discover in what possible sense he was wiser than others. He finally concluded that he was wiser than many inasmuch as they believed that they understood everything while they really knew very little; he, on the other hand, realized that he knew almost nothing.

Such sarcasm as this incurred the anger of many. Some claimed that Socrates was insane and tried to ridicule him in the market place; others made false accusations against him and had him placed in prison. It was while in chains that he showed his true spirit.

Socrates was a firm believer in the existence of a personal and intelligent God. He placed little or no credence in

the popular beliefs of his time concerning the gods of the city. From Anaxagoras he adopted the idea of an intelligent cause (*νόος*), but he strengthened the proof of Anaxagoras by emphasizing the fact that adaptation is prominent in living organisms; this was afterwards formulated into the teleological proof. His proof is practically the same as the modern proof, of the existence of God, from causality. Socrates says: "Whatever exists for a useful purpose must be the work of an intelligence." The natural inference is that this intelligence must be a personal God.

Although numerous calumnies were invented against Socrates at different periods by those who had a personal aversion towards him, usually on account of his irony, the popular prejudice received its first direct expression in 399 B. C., when Socrates was seventy years old. The formal charges were: impiety, corrupting of the youth of Athens, and sophistry. Although Socrates had never been in a court-room up to this time, and although he knew but little about the proceedings therein, he determined to defend himself against these charges. Indeed, he did defend himself in an able manner, and probably he could have had himself acquitted if he so desired, but he preferred to let the law take its course.

The trial began with Socrates' plea for his own life. Every sentence smacked of irony. The exordium opened with an expression of astonishment at the false accusations of his calumniators and a declaration of his purpose to speak the plain and simple truth in the same simple and plain manner which characterized his daily conversations and discussions. In his plea he did not have recourse to artificial rhetoric nor to the popular appeals of prejudice and sympathy, nor did he even ask the court for clemency; but he spoke the unadorned truth with that frankness, simplicity, and fearlessness which characterizes one who values truth and justice more than life and liberty.

During the trial he emphasized his respect for duty, and manifested by the course which he pursued that he was sincere in his statements. Meletus, chief of the accusers, said in a pointed manner: "Socrates, why do you pursue a course of conduct which you expect to occasion your death?"

Socrates replied in his epigrammatic style: "Because the question for one to ask is not whether life or death will be the result of the line of conduct which he pursues, but whether it is right or wrong and whether he is acting as a good man should act; such a one should follow the course of action pursued by the heroes of the Trojan War and all true heroes who have despised danger and death in the path of duty.... If, when God places me in Athens to spend my life in the pursuit of philosophy and in the examination of myself and others; I should leave my post through fear of death, then I might be truly accused of not believing in God."

The narrative of the trial of Socrates is truly dramatic. He could easily have saved his life by bribery and falsehood, but he rejected the ever-present opportunity, and manifested throughout the whole trial his sincere belief in the principle that truth and justice are superior to life.

After Socrates had completed his defence the assembly pronounced him guilty by a small majority. As soon as the result was announced, Socrates calmly arose and expressed his surprise that the majority was not much larger. Even then, he had an opportunity to save his life by naming a reasonable penalty; but again he refused and insisted upon telling the simple truth at the expense of his life. When he was asked to name his own punishment he said that he ought to be rewarded instead of punished and that public life in the Prytaneum would be a proper return for services such as his. The jurors became so incensed over this unexpected defiance in the face of death that they condemned him to death by an increased majority.

He would have satisfied the law on the day that his sentence was passed, but the execution was postponed because on that day the sacred ship started on its annual pilgrimage from Athens to Delos. During the absence of this ship, which was usually about thirty days, it was considered unholy to put a condemned prisoner to death. For thirty days, then, Socrates was in chains, prepared at any moment to meet his Creator. Still, he was cheerful and apparently contented. His attitude was similar to that of the early Christian martyrs. He talked for

hours at a time with his disciples who were frequent visitors at the prison while he was an inmate. It is from these conversations principally that we know much about the thoughts and character of Socrates.

Four peculiarities mark the individuality of Socrates: his long life passed in contented poverty and in public teaching; his strong religious belief that he was acting under a mission and signs from God; his intellectual originality, both of subject and of ratiocination; and his power of soliciting the inquiry of others. All of these characteristics were blended in him, but each distinguished him from all other Greek philosophers.

Socrates wrote little. None of his writings are extant, but many of his discussions are reproduced in the "Dialogues" of Plato and the "Memorabilia" of Xenophon. His personality has impressed itself upon the history of philosophy more deeply than the character of any other individual. Concerning his philosophy, and especially concerning his ethical writings, much can be said. Ethics continue to be what Socrates first made them—a branch of philosophy entirely distinct from politics and the allied sciences which relate to society rather than to the individual. By his ethical doctrine Socrates enlarged the scope of thought, improved the old methods and influenced the minds of the Greek speculative world in a manner which has never been paralleled. Subsequent philosophers may have had a more elaborate doctrine and a greater number of immediate followers who absorbed their ideas and in turn adopted their respective views, but no one ever applied the peculiar methods employed by Socrates with equal vehemence and efficacy. His ethical teaching, with few modifications and considerable enlargement, was adopted by the Scholastic philosophers, and has come down to us in much the same form as it was when expounded by that pre-Christian teacher. He was the first to treat ethics as a branch of philosophy in itself, distinct from cosmology, metaphysics, and logic.

The only error in the doctrine of Socrates is the assertion that all virtue has its origin in knowledge, all vice, in ignorance. It is on account of his belief in this peculiar essential quality of virtue that the phrase,

"know thyself" has long been associated with his name. Even on this point his argument is consistent and tends toward righteousness. He says: "Since virtue is a form of knowledge, it can and must be learned, but if it is to be permanent, it must be consistently practised. Only the man who has a thorough knowledge of himself recognizes the fact that self-restraint is more advantageous than license. Piety can be neglected by him only who is ignorant of the fact that God watches over individuals and the race of men in general. As every virtue, taken in itself, is simply an accomplishment of that which is in every situation the most appropriate, most reasonable, and indeed the best, so the reward of an industrious and virtuous life is the attainment of true happiness."

This paragraph shows the true spirit of Socrates concerning morality. It coincides, in spirit at least, with the Christian idea of ultimate reward for virtue and punishment for vice.

The religion of Socrates, like his ethics, dealt with practical, human ends; he never advocated that transcendental and idealistic doctrine which was so manifest in the writings of his disciple, Plato. Socrates was a decided realist and his doctrine was sound and practical. He was a great admirer of virtue and well-doing: "The best man and the most beloved by God is the husbandman who performs well the duties of husbandry, the surgeon who performs well the duties of the medical art, the politician who performs well his duties toward the commonwealth,—but the man who does nothing well is neither useful nor agreeable to God."

Socrates commended moderation in all things. "To attain true happiness," he says, "it is necessary that man should be God-like in his independence of external needs; that he be abstemious, for moderation is the corner-stone of virtue." This respect for temperance pervades all of the dialogues of Socrates. He insisted especially on the necessity of control over the passions. He always advocated good habits and frequently exhorted his listeners to limit their bodily wants and desires, to avoid licentiousness as much as possible, and to cultivate good habits which would surely

result at some time or other in those pleasures which are the reward of the performance of duty. He advocated also intellectual and moral improvement even in preference to worldly honor and advancement.

Socrates was always consistent in advocating virtue, irrespective of individual gain. He always adhered strictly to the performance of the practices which he taught, and apparently cared little what bodily effects might follow. When he was about to drink the fatal hemlock, he said of his two sons: "Rebuke them in like manner as soon as they seek anything in preference to virtue."

Besides being the author of the first ethical doctrine, Socrates was the first who manifested an adequate idea of conscience. He spoke frequently of a divine sign (*Σωμία*) or voice from heaven which guided him and advised him concerning the propriety of his actions. This genius guided him in small things as well as in great, and even restrained him from performing any unwise or imprudent actions. It was this heavenly voice that forbade him to enter into public life. It restrained him also from trying to influence the jury when the indictment was hanging over him, which he knew would result in his condemnation. It was his profession of belief in conscience that caused Meletus and the rest of his enemies and calumniators to accuse him of heresy.

Socrates, however, believed that there was something more important than vindicating himself before the judges and people of Athens. He believed that he had an immortal soul which would have to atone for whatever misdeeds might have been committed by him during his earthly career.

The "Phaedra," one of his dialogues, is a treatise on the immortality of the soul. He looked upon this subject from the same viewpoint as was afterwards regarded by the early Christian writers. He also tended toward the same fallacy of not being able to confine himself to the idea of soul as a purely spiritual substance.

His ideas on death are also quite modern in their nature: "To fear death is to think oneself wise when one is not; it is to think that one knows what one does not know. No one knows death. Who knows but that it is the greatest good? Still

many fear it as if they knew that it is the greatest of evils.... Death might be a bad thing for the sycophant and evil-doer, but for the man who has led a virtuous life it is a decided good, for his spirit will be transferred from here to some unknown place where he will be happier than he is at present."

In his discussions, Socrates brought up, directly or indirectly, all important questions concerning man in his relation to society. He discussed also human aspirations and duties as well as all ethical questions pertaining to the individual. Although he scorned politics, as they were carried on at Athens during the fourth century, he has given us many good ideas on righteous government, and has made clear what type of man the ideal politician ought to be. He holds that the office-holder should be, as far as possible, a mechanism by which the will of the majority ought to be properly carried out; that the real statesman should be a man of principle and good morals, for he must be able to control his own actions before he can hope to meet with any degree of success in governing and controlling the actions of others. He compares the choosing of public officers to the choosing of a pilot for a ship; if a man is not fitted for a position he should not be vested with such responsibility. He says: "It would be absurd to choose public officers by lot when no one would trust himself on shipboard under the care of a pilot selected by lot, and when nobody would choose a carpenter or a musician in such manner.... The legitimate ruler is not necessarily the king who holds the sceptre, nor the one chosen by a body of irresponsible persons, nor he who is chosen by lot, nor the man who thrusts himself into power by fraud or by force, but he alone who knows how to govern all."

Socrates taught men how to think, but his ultimate intention was to teach them how to live. He maintained that well-doing is the noblest pursuit of man. His own life was a good example of righteousness for all just men to imitate. By his actions he showed his great respect for the four cardinal virtues. He had also much regard for the laws of the city which he obeyed strictly. In fact he was summoned before court only once during his long

career, and that single instance was in defence of his own life on account of his profession of certain beliefs which were not at that time prevalent at Athens, but which were afterwards accepted by the world.

Professor Tyler of Amherst says of Socrates: "Profane literature has nowhere furnished a better delineation of the spiritual hero rising superior to the fear and favor of man in the strength of his own conscious integrity and of a serene trust in God.... Faith in God, which had been the controlling principle of his life, was the power that sustained him in the view of approaching death, inspired him with more than human fortitude in his last days, and inspired his last words with a moral grandeur that has more of heaven in it than earth."

Such is the idea of the manly principles of Socrates which Professor Tyler derives from the "Apology" of Plato. This work was composed by Socrates' disciple shortly after the death of the philosopher, and exhibits his soul and spirit more adequately than any other work. It is probably a faithful representation of the life and character of Socrates, for it is supposed to contain the exact words of the simple defence of the first great philosopher.

Xenophon says in his *Memorabilia*:—"No one ever heard or saw anything immoral in Socrates. So pious was he that he never performed any action without first consulting the gods; so just, that he never injured anyone in the least; so master of himself, that he never preferred pleasure to goodness; so prudent, that he never erred in his choice between right and wrong; indeed, he was the best and happiest of all men."

This is the view of the character of Socrates held by one of his disciples who spent many hours with him daily during the last years of his life. The phrase "consulting the gods" probably has reference to Socrates' belief in conscience, which doctrine Xenophon did not thoroughly understand. Socrates' own words are significant of his virtuous conduct. When on trial for his life he said: "Daily have I reasoned with you and tried to persuade you to seek after virtue in preference to all other things."

There are many striking examples of similarity between the various statements

of Socrates and the aphorisms in the New Testament. Socrates says: "It is a greater evil to do injustice than to suffer injustice." The Bible contains a statement to the same effect: It is better to suffer for well-doing than for evil-doing. A quotation from the Sermon on the Mount has the same spirit as the two just mentioned: "Blessed are they that suffer persecution for justice sake." Another statement of Socrates is similar to those quoted above: "To suffer is better than to do evil." There are many other instances of similarity equally striking between Socrates and the early Christian writers. His ideas on retributive justice coincide with the opinions of the Fathers of the Church on this subject.

In a word, Socrates was several centuries ahead of his time in respect to philosophy and theology. Although he flourished more than four centuries previous to the Christian era, he expounded many truths which were considered absurd in his day, but which were afterwards sustained by the Christian writers. The same spirit permeated his work which was manifest throughout the writings of St. Thomas and other scholastic writers. Socrates was really a Christian at heart, and doubtless would have been a staunch upholder of the faith had he lived at a later period. He might consistently be considered a pre-Christian martyr for the cause of Christianity, for he was put to death on account of his belief in certain principles which were afterwards upheld by the scholastic philosophers and theologians.

Such were the beliefs and practices of one who lived in the pagan city, Athens, at a period when paganism was at its height. He sought the truth and formulated a doctrine of philosophy and theology of his own which was true as far as it went, and was destined to be sustained by the leading philosophers and theologians who succeeded him.

Socrates was a true philosopher; one who was willing to die, and actually did die, in defence of a principle which he believed to be the only guide to well-doing. He was the first and greatest martyr at the shrine of philosophy. When on trial for his life he planned his line of defence in such a way that the result would be a death

penalty. The trial was a fitting opportunity for him to manifest his lofty spirit and aim, his personal dominion over human fears and weaknesses. It aided him also in upholding the dignity of what he believed to be his divine mission. Plato claims that Socrates was as fearless in facing death as he would have been in performing any of his ordinary duties.

Even on the day preceding his execution Socrates had an opportunity to escape from the prison cell, but he evaded all such thoughts and censured those who tried to persuade him to "cheat the law." He could have obtained his freedom at any time during his imprisonment by bribery, but he preferred to meet death in defence of an honorable cause. He raised the cup of fatal hemlock to his lips with an unquivering hand.

Death took him in the full splendor and glory of his career before venerable old age had begun to bring about bodily decline. He knew that his defence would be the most impressive lesson that he could leave to the youth of his native city. It contained more real meaning probably than the sum-total of all the remaining instructions which he might impart to them if he shaped his defence otherwise and obtained his freedom.

Socrates lived for mankind and for religion. He taught men how to think and how to live. "Such was the end," says Plato, "of the noblest and most upright man that we have ever known."

Mother Mine.

O MOTHER mine, the nearest friend I own,
I come for help in my adversity,
For in all troubles you have counselled me,
And I have found my peace in you alone.
My dearest one, to you have been made known
The dangers that await me on life's sea;
Please teach me, lest misled I should agree
To aught which afterwards would make me moan.

My sweetest confidante, I'm wholly fired
With love of you; all earthly things I spurn
As base, as false, on your account, dear soul.
Pray guide me rightly, for by you inspired,
Inclined toward loftier things, I straightway yearn
To shun the base and seek the loftiest goal.

JOHN McDILL FOX, '09.

A Fortunate Mistake.

BY JAMES J. FLAHERTY, '08.

"Going down town, Sig?"

"Not in this rain," remarked Sig to his roommate who had just returned from football practice and found Sig preparing to go out. "My umbrella is broken and my rain-coat has not been returned since I loaned it to Ed Sanders."

"O well, you can take mine and have yours repaired. Drop in at the drug store and get me some cough medicine."

"Take mine along and have it fixed too," said another student who had just come into the room. "Have a new rib put in mine, Sig, while you're about it," said another.

When Sig Dalton departed for town, he had three umbrellas under his arm and another, his roommate's, which he used to shield himself from the rain. Having left the broken ones at the umbrella mender's and purchased Wilson's cough medicine, he stepped across the street where he entered the station to await the electric car that was to convey him back to his residence. He placed his umbrella in one corner of the room while he purchased some magazines; he had not noticed a second umbrella which was there also.

The car started off, and Sig, seizing the nearest umbrella, rushed toward the moving electric. As he left the station a feminine voice cried out sharply: "That man has stolen my umbrella." But Sig had boarded his car, which was moving quite rapidly.

When he reached his room, Wilson was absent, so he placed his umbrella in its accustomed place, and thought no more of it till the next rainy day when his friends inquired for their property.

"The repairs will be finished to-day. I'll stop and get them on my way from the clinic," he said.

A slight rain was falling as Sig left the house, so he again took his mate's umbrella. He noticed something peculiar about the handle and its size, but he said nothing.

Obtaining the umbrellas at the shop after the clinic was over, he entered a department store. While engaged in purchasing, he

turned about to apologize to a finely dressed woman, who had exclaimed: "I congratulate you upon your success, young man. If it were not for fear of creating a scene I would have you arrested at once," she remarked.

Sig's apology was useless. He could not understand this sudden reprimand.

"Madame," he said, "if I annoy you, I am sorry, but I am not in the umbrella business."

"Don't you suppose I recognize my stolen umbrella in your hand?" and she was gone.

That night Sig questioned Wilson concerning his umbrella. "Isn't this your umbrella, Wilson?"

"My heavens! no. Where did you get that engraved handle and silk top? Say, take my Ingersoll and swap it for an Elgin, will you?"

Not until then did the young medic realize what the lady in the store meant.

"Who shall you take to the Junior Hop?" Wilson inquired later in the evening.

"I have asked Miss Gladys Mullane; but as I have met her only once she will probably decline."

"Not the one with the mercenary mother? She won't be permitted to refuse an invitation from the son of a wealthy mine owner," remarked Wilson.

"Her mother has never heard of me," replied Sig.

"Perhaps not; she'll find you out soon enough. She keeps a list of eligible men, and has married all her nieces to diamond wearers and is waiting for the right chap to crown her daughter. Her permission will not be asked this time, though; she leaves the city to-night. Her daughter told me so this morning."

Wilson was right, Gladys accepted Sig's invitation without consulting her mother. During her absence the night of the function found her daughter at the ball in Sig's company.

"I shall have to leave early," she told her escort. "Mother is to be home early in the morning and I must be home to greet her."

They left the dance at midnight and started for Gladys' home. When they arrived at the residence, Sig inserted a latchkey but it refused to work.

"Bridget has slipped the night latch!" exclaimed Gladys. She sleeps on the top floor

and can't be awakened. What shall we do?"

"Is there a window you can open?" Sig asked.

"You might try mother's window at the left. You shall find candles and matches. These will enable you to make your entrance into the parlor, then to the hallway so you can open the door."

No sooner was the suggestion given than Sig was climbing into the room. As he entered, he upset a chair before he could strike a match. Suddenly the room was flooded with electric light, and Sig turned to behold a revolver pointed in his face and the figure of the finely dressed woman who had accused him of having stolen her umbrella.

"So you are a burglar as well as a sneak-thief," she exclaimed. Sig cowered under the trembling hand of the woman. "You shall pay the penalty of this to-morrow. Step into that closet." Sig heard the latch click as the door closed upon him.

"Why, mother, how did you get home before me? We did not expect you till the morning," declared Gladys, as her mother opened the door in answer to the prolonged ringing of the bell.

"What do you mean by we," demanded her mother, "I found you alone at the door."

"Why, Sig—I mean my friend, Mr. Dalton—was with me. My key wouldn't work, so he got in at the window. He must be in the house."

"Your friend, Mr. Dalton!—that man is a reprobate and a nuisance. He is a thief, a burglar—"

"Why, mother, he is the son of a millionaire. You can't suspect him of being a robber. His father has money to burn."

"That's false. I met Mr. Dalton in New York and he promised to send me a picture of his son who is attending the medical college here. This is some impostor."

Her daughter picked up the unopened mail, tore open a large envelope. "This must be a photograph," she said. "Look at it." It was Sig's latest photo.

"Oh, what have I done? I have locked him in the closet, so he could not escape. He knows it is all a mistake."

"Good gracious, mother, let him out."

"He will never forgive me," declared her mother. But Gladys knew he would.

Varsity Verse.

A FOOTBALL LYRIC.

With apologies to Tennyson.

FAST and low, fast and low,
Star of the Western teams;
Low, low, plunging go,
Star of the Western teams;
Break through the line of the heavy foe,
Circle the ends until they know
"Cali" is what he seems;
While the rooters all, while your comrades all, cheer.

Do your best, level best,
Till the game is won;
Pep, pep, don't mind the rest,
Cowards the fray will shun;
Honor will have you for her guest,
All your triumphs she will attest
When the game is done,
While the rooters all, while your comrades all, cheer.

A. A. H.

RATHER CHILLY.

There was a young blood from Cologne,
With a head that was bald as a stone,
Who, when asked how he felt
With so barren a pelt,
Said: "I feel like the north frigid zone."

W. P. L.

THE TALE OF A SHREW.

"Twenty-three is for you, so skidoo;
Go back to the woods, you Hindoo;
If you're looking for women
To hand you a lemon.
Go back to the woods,—that's for you."

So spake the old maid, called the shrew,
To a youth who, although he felt blue,
Replied to her, "Nay,
I have come here to stay,
And leave here I'll not without you."

She answered, "Then why don't you sue?
Who knows but I'll raise the taboo;
So it's now up to you
To prove you're true blue,
And, of course, if you can, we'll skidoo."

P. J. H.

A LACONIC JUDGMENT.

A youth named Grace was in Thrace,
Where he bought an auto to race;
But the speed law he broke,
And that was no joke,
For the judge gave him "Three days, Grace."

J. B. K.

NATURE'S ALCHEMIST.

The leaves of every maple tree,
That stands in yonder wold,
By Autumn's rarest alchemy
Are changed to purest gold.

F. T. M.

THE WAY OF LIFE.

I paused one day as I strolled down the street,
And thought of the faces of friends that we meet;
Some faces beam with a look full of joy,
While others are sad; some are bold, some are coy.
They come and go midst the hurrying throng,
An instant seen whilst they pass along:
Such sights one beholds on the journey through life,
As he stops a moment where all is strife.
He rests not long, for he goes his way
To fight his battles each burdensome day.

C. A. McK.

REPENTANCE.

In reparation for his shameful ways
King Henry humbly from his royal seat
Descends. To satisfy by penance meet
The judgment of God's vicar, three cold days
The chill cathedral entrance where he prays
Is his unwished-for throne, where none will greet
Him joyously; here must he needs complete
His self-abasement; he, that ruled, obeys.

So, even now, must he who fain would break
God's law,—no matter what his station be,—
Lament his errors on his bended knees,
And henceforth strive to keep inviolate
God's high commands till in eternity
The mighty Maker of the laws he sees.

J. A. Q.

WANTED,—SOME RHYMES.

There once was a fellow named Wright,
Who studied from morning till eve;
He learned much, I'm told,
But now he's grown aged,
And the hair on his head has turned hoar.

G. J. F.

STILL AT SEA.

To New York came a sailor named Pete
Who at drinking had ne'er met defeat,
Till he once left "The Place"
With a gale in his face,
And he "tacked" all the way up the street.

J. M. F.

ELSEWHERE TOO.

There is a young fellow in Sorin
Whose manners are terribly horin;
It is simply a fright,
Through the livelong night,
How he keeps us awake with his snorin.

F. X. C.

CRACKER-JACK.

Jack and Jill
Both got a chill
While harvesting their corn-crop,
Jack put his feet
Near gas to heat,
And Jill,—she heard his corn pop. P. E. H.

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—Apropos to the coming debates and the oratorical contest, it might be well to say that now is the time for the ambitious student to make his preparation for public speaking.

The Making of a Debater. He should not delay until he is in his last year at school, expecting to secure a

place then, for the best men who have represented Notre Dame earned the honor only after a second and even a third attempt. A man can not become an orator or debater in a day; it takes honest, conscientious work to get to the front. A number of men of some considerable experience will compete this year, but that shouldn't discourage the beginner. Let him build for the future. These men have attained success in public speaking only after long practice. They will not continue long in school, and if in the meanwhile the new men have developed, they will be best prepared to keep up the good work.

—Our country is at last awakening to the fact of the great commercial possibilities existing in the republics of Latin-America.

Our Trade So far we have been content in other nations to battle for South America, the valuable trade of the tropics. We have extended our commercial prestige to the East and to the West. We have developed trade

with China and Japan, but we have so far overlooked the wondrous chances which lie at our very door. Germany and England have stepped in and taken our place. Both of these countries have built up great shipping interests in the South American Continent. The people of these countries have naturally wondered at our attitude. On certain occasions, we took great care to see that the Monroe Doctrine was not overstepped. In view of this it may be wondered at that we did not cultivate the good will of these Latin-American people, at least by striving for their valuable trade. President Roosevelt was among the first to take cognizance of this fact, and last year he sent Secretary Root down there. The results of these visits have already shown themselves both in an increase of friendly relations between this country and her Southern sisters, and in a substantial enhancement of our commercial interests. The completion of the Panama Canal will accentuate these interests more and more, and will no doubt bind together by more lasting ties the two great American Continents.

—The latest innovation in Clubdom is the new University Club, now building on Michigan Boulevard in Chicago. As the

A New College Club. name implies, the institution is to be a magnificent home for college men, where they can find congenial association and revel in the enjoyment of refined elegance.

Whether or not the move deserves unmitigated praise is a question. It has been said—and with much truth—that college men have to lose much of what they acquired in their academic years before they become practical enough to cope with the problems of a work-a-day world. Knowledge never hinders a man in any walk of life; the element to be lost, then, must be that spirit of aloofness, which unconsciously hedges round a man during his college days and makes association with his inferiors in later years more or less uncongenial. This is not as it should be; but it is a condition that can not be wholly eradicated and must be borne with accordingly. All interests concerned require a more democratic attitude than exists at

present between the educated and the laboring classes. Institutions, such as the new Chicago Club proposes to become, foster and keep alive the class atmosphere of college life, and are therefore not worthy of the most enthusiastic approval. The project has many advantages, it is true, but those benefits could be obtained in other ways than through a system that needs must nurture caste distinction.

—The giant strides in prohibition, so much talked of in the press to-day, are a striking manifestation of the readiness

of the American people to organize and work for reform when they appreciate the need of such

reform. The difference between the attitude of this people to-day and their attitude one hundred years ago in regard to the liquor traffic is remarkable. In the early part of the nineteenth century, the use of spirituous liquors was quite common among all classes. Ardent spirits were put in the category of the necessities of life for nearly every family. No disgrace was attached to drinking. No displeasure or disapproval of public opinion were incurred by him who used liquor, nor would presidential timber warp and lose its availability through contact with a cocktail. But things have changed since then.

In 1825 the public mind began to appreciate the disastrous results of the evil, which had grown to be the national vice, in consequence of which numerous temperance societies were organized for the purpose of rooting out the evil; so that to-day one can walk from Southern Texas to Canada without gum boots. One can go from coast to coast and be in prohibition or local option territory all the time, if he were able to jump over Utah and Nevada. And that naturally arid country probably thought it could not afford to go dry. But yet among the thirty-four states that have local option, and the five that have total prohibition, productivity, or perhaps we had better say prosperity, has increased,—particularly in the prohibition states; in just as striking a proportion has criminality decreased. Although the origin of the tem-

perance movement was in the North, at present the "irresistible wave" is making its cleanest sweep in the South. The reason for this, many hold, is the intolerability to the white man of the negro under the influence of liquor. Does intemperance lower the negro more relatively than it does the white man? or is it true with races, as it is with individuals, that the fault of another is more obnoxious to one than his own? At any rate, prohibition has made great progress in the South from some cause or other, and it looks as though the much-scoffed-at party will accomplish its chief end, even though it is unable to elect a prohibition president.

—Each year hundreds of thousands of men break their allegiance to their native lands and flock to the shores of America. They are in search of better pay, better

Liberty and opportunities, and liberty. But in view of the recent activities, and occasional outrages of the

Black Hand Society throughout the East, it would seem that at least many foreigners have a perverted idea of what liberty really is. Reared in early years under a despotic government, they have been subdued and cowed by the will of their lords. Their spirit of liberty has been restrained but not crushed out; and when on their arrival in our land this check has been removed, not gradually but at once, their spirit of liberty has a resemblance to the uncurbed passion of a moral weakling.

These foreigners are not ready for liberty. Our gift to them of liberty is so sudden that, in the average mind, it causes not normal but abnormal ideas. Your alien is as bold when living under a free government as he was awe-stricken by tyranny, and the psychology of human nature is that it should be so. For them liberty seems to mean not liberty but license; it means the free exercise of every passion; it is the cloak that covers crimes. And this perverted idea of liberty has become so prevalent even among native born Americans that something must soon be done to let people know that there is a difference between liberty and the abuse of liberty.

Judge Lindsey's Lecture.

It is just about twenty-five years since Judge Ben Lindsey, world-famous for the noble work he has done as an advocate of juvenile courts, first came to Notre Dame to be one of the Minims. His recollection of his early school days at Notre Dame caused him to speak with tender devotion when, in an introduction to his lecture before the students last Wednesday, he mentioned the University as the mother of many a good impulse which has helped him on through life. He spoke charmingly and most entertainingly of his experiences in juvenile court work, and received in return a spontaneity and generosity of applause that is rarely accorded the public lecturer. He made his stay still further memorable by giving special addresses to the students of Sorin, Corby, and St. Edward's Halls in their own assembly rooms.

Schedule of Public Speaking.

Students who intend to take part in the Varsity oratorical contest will draw for places in the office of the director of studies at three o'clock on the afternoon of Nov. 25th. The preliminary contest will take place on November 27th, immediately following which there will be a drawing for places in the final contest. Those who rank first, second, third, and fourth in the preliminary contest will present three typewritten copies of their orations to the director of studies on December 1st. These orations are to be distinguished only by numbers, and will therefore not contain the names of the authors. The final contest will take place on the 7th of December, the winner being entitled to represent the University in the state contest, which takes place on the 7th of February.

Students of the preparatory and freshman classes, who intend to take part in the inter-hall oratorical contest, will submit their names to the directors of the literary societies of their respective halls. These directors are Professor Farabaugh for Brownson, Rev. Dr. Delaunay for Corby, Reverend Dr. Schumacher for St. Joseph,

and Reverend Father French for Holy Cross. On November 25th the contestants will meet the above-named directors to draw for places in the preliminary contests which are set for December the 1st. The winners of these preliminary contests will submit three typewritten copies of their orations to the director of studies on December 4th. These orations are to be distinguished only by numbers, and therefore will not contain the names of the authors. The final contest will take place on December 11th.

Students of the preparatory and freshman classes who intend to take part in the Inter-hall debating contest, will present their names to the directors of the literary societies of their respective halls. The directors will make suitable arrangements to have the preliminary contests take place about February 1st. The representative teams of each hall will then confer with the director of studies who will complete the arrangements for the final contests, which are to take place about the fifteenth of March. The subject chosen for this debate is stated as follows: "Resolved, That the governor of a state should not have the power of pardon."

Students who intend to compete for a place on the University debating team should report to Professor Reno.

Obituary.

On Tuesday evening, Oct. 29, the Reverend Stanislaus Clement Burger, member of the class of '91, and priest in the diocese of Harrisburg, departed this life in the hospital at York, Pa. The deceased was a nephew of Brother Leopold, and is survived by his mother and two brothers. The sympathy of the faculty and students of the University goes forth to his bereaved relatives. Father Burger was a devoted son of Notre Dame, and for that reason the University feels a sense of loss in his death; he was a worthy son of the Church, whose priesthood had strength through him where duty assigned him a post, and for that reason his going will be a source of keen regret for many who came in touch with him during the short years of his priestly services. *R. I. P.*

Athletic Notes.

INDIANA, 0; NOTRE DAME, 0.

The game last Saturday in Indianapolis, between Notre Dame and Indiana, resulted in a tie, neither team scoring. The Varsity showed unexpected strength, especially the forwards who played Indiana's line to a stand-still. Both teams had a chance to score,—Indiana in the first half, and Notre Dame in the second,—but each team failed; and when the game was over, a tie truly represented the merits of the teams. Notre Dame supporters were inclined to think the Varsity should have won, but no doubt Indiana's backers thought the same thing about their team. Coach Sheldon of Indiana expressed himself after the game as "satisfied" and Coach Barry expressed the same opinion.

Every man on the team displayed the true Notre Dame spirit; they were all in the game every minute. Capt. Callicrate, Ryan, McDonald and Munson, and in fact, every man on the team, played a good game, but to give the credit where it truly belongs, notwithstanding the reports and newspaper accounts, "Red" Miller was without a doubt in a class by himself. It was Miller who blocked Indiana's punts; it was Miller who broke up Indiana's forward passes; it was Miller who tackled every other man on attempted end runs and cross tackle bucks; it was Miller who was in every play from the time the whistle blew at the beginning until the same whistle ended the game.

Notre Dame's strong defensive work was, at times, due in a large part to Miller's work backing up the line; the star of the game was easily the quiet "Red" Miller. Lynch, Paine and Mertes, all put up a great game in the line. McDonald played good ball behind them, and in fact each man was a star, with Miller playing the part of the Leading Man. A detailed account of the game taken from the Indianapolis Star is as follows:

Shortly after 3 o'clock the teams, wrapped in blankets, trotted on the field. Capt. Callicrate won the toss and chose to kick to Indiana at the north goal. Johnson received the kick, and after returning twenty yards fumbled, but recovered the ball. On the

next play Indiana again fumbled and Notre Dame got the ball.

Callicrate plunged for five yards. Notre Dame fumbled, but Munson fell on the ball. Ryan made five yards on a fake kick.

Ryan then punted over the Indiana goal-line for a touchback. McGaughey punted to Paine who fumbled. Indiana's ball. McGaughey kicked to Ryan, who ran across the field, but did not gain. Ryan punted and Talbott ran the ball back fifteen yards. Tighe made five yards on a cross-buck. Notre Dame secured the ball on Indiana's attempted forward pass. Notre Dame was penalized five yards. Indiana was given the ball.

Notre Dame again was penalized and after a fumble Indiana got the ball; Tighe made first down. Paddock added five yards more and Notre Dame was penalized.

CARTWRIGHT IS STOPPED.

The ball was on Notre Dame's twenty-five yard line. Paddock failed to gain; Cartwright plunged for three, but was stopped with no gain on his next attempt to puncture the Notre Dame line. It was the Catholics' ball on downs. Ryan punted to Paddock, who returned the ball eight yards. Indiana was penalized fifteen yards. Paddock made two on a straight buck, and the Catholics got the ball on a forward pass.

Notre Dame took out time. Wood, right end, was hurt. Ryan kicked to Paddock, who was downed in his tracks by Murson. Tighe plunged for two yards and Paddock made five on an end run. McGaughey kicked to Ryan, who ran outside. Notre Dame was penalized for ends holding. Ryan kicked and Johnson made a fair catch. McGaughey punted over the goal line. Ryan kicked to Paddock, who ran the ball back twenty-five yards. Tighe made it on a cross-buck and Indiana was penalized on a failure of a forward pass. McGaughey punted to Ryan, who returned the ball fifteen yards, being tackled by Hart.

Ryan kicked the ball, which rolled outside; it was Indiana's ball. Cartwright failed at a line buck, but Paddock made twelve on a forward pass. Talbott failed on a quarter-back run, and on the next play Johnson made thirty-five yards on a forward pass.

Tighe bucked the line and then McGaughey tried for a place kick. Notre Dame line-man broke through and blocked the kick. It was Indiana's ball on the Notre Dame thirty-five yard line.

GAINS ON FORWARD PASS.

Paddock hit the line for three. On the next play he made the first down on a forward pass. Indiana did not gain on an end run. McGaughey again tried to kick, but the ball went wide of its mark. Ryan kicked from the twenty-five yard line to Paddock, who ran the ball outside the field. Talbott was tackled by Callicrate for a loss of two yards. Indiana was penalized fifteen yards because the ball hit the ground before it had been touched by a player. McGaughey punted to Callicrate, who returned the ball twenty yards. Ryan punted the ball which was fumbled, and five different men tried to fall on it. Notre Dame took

out time. It was the Catholics' ball on Indiana's forty-yard line.

O'Leary bucked the Bloomington line for two yards and Ryan kicked and the ball rolled over the Indiana goal line. Indiana kicked to McDonald, and on the next play Paddock tackled Callicrate for a loss of five yards on an attempted end run. Ryan punted to Paddock who was downed in his tracks. McGaughay kicked to Ryan who was tackled by F. Johnson. Ryan punted from Notre Dame's thirty-five yard line and Talbott got the ball out of bounds. It was Indiana's ball in the centre of the field. Paddock cross-bucked for seven yards and Hart failed to gain on a tackle around play. Paddock made first down.

Tighe hit the line for six yards and Johnson made one on an end run. Paddock straight bucked for first down. Burke, left tackle for Notre Dame, was knocked out and Mertes was put in. Paddock made six yards on an end run. Tighe hit the line for one yard and Notre Dame was penalized five yards. Indiana lost the ball on a forward pass. Ryan punted to Johnson. Indiana failed at line plunges and lost the ball on a forward pass. Time was called with Notre Dame's ball in the centre of the field. Score: Notre Dame, 0; Indiana, 0.

LONG RUN BY PADDOCK.

Indiana kicked off to Callicrate, who returned the ball twenty yards, being tackled by Talbott. Ryan punted to Paddock Indiana's ball in the centre of the field. McGaughay kicked to Ryan, who was downed by Tighe in his tracks. Ryan kicked to Paddock, who made the most sensational run of the day, and after dodging Notre Dame players, returned the ball forty yards. Tighe and Cartwright failed on line plunges, and Notre Dame secured the ball on downs on its own ten-yard line.

This was the only time that the Catholic goal was in the least danger. Ryan punted and Paddock returned the ball five yards, being tackled by Wood. Tighe cross-bucked for five yards and Notre Dame got the ball on downs. Ryan kicked the ball to Johnson who hurdled, and Indiana was penalized. It was Indiana's ball on its own forty-five yard line.

McGaughey punted out of bounds on Notre Dame's forty-yard line. Paddock returned the punt ten yards. Paddock did not gain. Johnson lost two yards and McGaughay kicked out of bounds at Notre Dame's forty-five yard line.

Ryan punted and Paddock returned the ball twenty yards. Johnson was taken out of the game for slugging and Hosier was put in. Tighe failed to gain and McGaughay kicked out of bounds on Notre Dame's twenty-yard line. Talbott fumbled but recovered the ball. McGaughay kicked to Callicrate and Paddock downed him in his tracks. Callicrate hit the line for five yards.

Paddock lost seven yards on an attempt at a forward pass. McGaughay kicked to Ryan, who was downed in his tracks by Paddock. Ryan kicked out of bounds at Indiana's forty-five yard line. Indiana's ball. Paddock lost five yards at a try at a forward pass and McGaughay kicked to Ryan, who returned the ball seven yards, but took time out for an injury.

It was Notre Dame's ball on its forty-three yard

line. Callicrate made four yards. Then Ryan kicked to Paddock who was tackled on his own thirty-five yard line. Paddock hit the line for a straight buck for seven yards. McGaughay punted over Ryan's head. The latter slipped in the mud.

FORWARD PASS FAILS.

The referee called the ball back. McDonald gained twenty-five yards on an end run around Hosier, and Ryan circled Indiana's right end for four more. Paddock missed his tackle. Ryan lost the ball on a forward pass, and Indiana punted out of bounds at the centre of the field. Callicrate made nine yards and O'Leary lost one on an attempt to buck Indiana's centre. Notre Dame made first down on a quarter-back kick. Callicrate failed to gain. It was Notre Dame's ball on Indiana's thirty-five yard line. McDonald made five on an end run. Ryan lost seven yards on a quarter-back run. McDonald did not gain in an attempt to circle Indiana's left end. Indiana again took time out. Ryan lost the ball on a forward pass. Indiana's ball on its own ten-yard line.

McGaughey kicked; Callicrate fumbled and Indiana got the ball. McGaughey kicked. Callicrate copped the pigskin and ran it back five yards. Ryan kicked to Paddock who fumbled, but picked up the ball and ran five yards before being tackled by Munson. McGaughey kicked and Callicrate fumbled, Paddock falling on the ball. Indiana tried the Notre Dame line for no gain. McGaughey kicked to Callicrate who was downed in his tracks by Hosier. Ryan punted to Paddock. The ball was called back and Notre Dame was penalized fifteen yards. Ryan kicked and Paddock fumbled. Talbott fell on the ball for Indiana in the centre of the field. Paddock made eight yards on a forward pass. Tighe lost four yards and McGaughey was forced to kick. Callicrate, after receiving the ball, ran ten yards before being tackled by Hosier.

Callicrate made two yards on a cross-buck. It was Notre Dame's ball on her own thirty-yard line. Ryan kicked, Paddock returned the ball ten yards. Indiana took out time. Tighe gained six yards on a straight buck. Paddock made three and Cartwright made first down. Paddock gained one yard. Cartwright failed to gain on a straight buck.

McGaughey kicked; Ryan caught the ball, and dodging Indiana tacklers ran down the field for twenty yards. Ryan dropped back to kick, but time was called with the ball on Notre Dame's twenty-two

Indiana (0)	Notre Dame (0)
Johnson, Hosier	L. E. Munson
Hart	L. T. Burke, Mertes
Hoover	L. G. Paine
Lookabill	C. Miller
Netherton	R. G. Lynch
McGaughey	R. T. Hague
H. Paddock	R. E. Wood
Talbott	Q. Ryan
S. Paddock	L. H. McDonald
Tighe (Capt.)	R. H. Callicrate (Capt.)
Cartwright	F. B. O'Leary

Referee—Flaeger of Northwestern. Umpire—Davis of Princeton. Head linesman—Kilpatrick of Wisconsin. Time of halves—35 minutes.

Personals.

—Joseph W. Kenney, student '01, is now practising law at Indianapolis, associated with Hefron and Harrington. Mr. Kenney was the winner of the Oratorical Contest in his last year at Notre Dame.

—Mr. John F. Devine, just appointed Public Administrator of Cook County, is a splendid example of what talent, application and character may accomplish in this land of boundless opportunity. He is a self-made man and as much respected for his integrity as he is admired for his executive ability. His son John is a student of Brownson.

—Mr. E. E. Brennan, '97, familiarly known as "Doc," was a welcome visitor to the University last Tuesday. Mr. Brennan is a member of the law firm of Booth and Brennan in Butte, having left San Francisco at the time of the earthquake; he brings good news of many of the old boys who are located in Montana.

—The marriage of Miss Mary Hynes to Mr. James O'Shaughnessy took place at St. Louis, October 29. Mr. O'Shaughnessy is a brother of Frank and Martin, who are well remembered at the University. "Jim" was a frequent visitor to Notre Dame in the days before the Chicago papers engaged regular correspondents here. He has had a distinguished career as a newspaper man and as a manager of political campaigns in New York and Chicago. Miss Hynes was a prime favorite among her friends. On behalf of the University the SCHOLASTIC, sends cordial good wishes.

—The marriage of Miss Gertrude Happe to Mr. Joseph T. Lantry, '07, was celebrated in a quiet way at Chatsworth, Illinois, last Saturday. The ceremony was performed by Father Schumacher. The bride is a charming and accomplished woman, and the groom—well, everybody knows "Joe" is an ideal Notre Dame man. Immediately after his graduation last June he was appointed assistant professor in the course of civil engineering. Mr. and Mrs. Lantry have rented the Reynolds' house on Notre Dame Avenue. The SCHOLASTIC speaks for a very large circle of friends when it wishes them every blessing.

Local Items.

—Lost.—A gold ring with a monogram R. A. T. Finder, please return it to Room 87, Sorin Hall.

—Those who are conditioned in any of their studies must make arrangements to take their examinations early this coming week.

—Professor Farabaugh represented the University at the meeting of the officers of the State Oratorical Association at Indianapolis last week.

—If reports be true, South Bend has a thrifty and industrious game-warden who has been giving certain local nimrods no small amount of worry.

—Last Thursday afternoon the Corby Latin-American football team played a star game against St. Joseph's Hall, the score being St. Joseph, 5; Latin-American, 6.

—The President of the University attended the dedication ceremonies of the new college building at St. Viateur's last Tuesday, and responded to a toast on "Our Universities."

—Our lecture course has Edgar Banks scheduled for next Friday and Saturday. He will be remembered for the pleasure he afforded his audience in Washington Hall last year.

—The members of the St. Joseph Literary Debating Society, on Wednesday evening, October 30, chose the sides they wished to take on the debate assigned for the Inter-Hall contest.

—On Sunday, November 3, the St. Joseph and Brownson second team played an interesting game on Carroll Hall field. Neither side scored. Williams and Kelly were the star performers.

—The Brownson second team shared equal honors with the day students in a game at Springbrook Park, Thursday. Through errors on either side the resulting score was 5-5.

—There is to be a game to-morrow between the Carroll Hall eleven and a team from the Oliver Plow Works. On the following Thursday the ex-Carroll Hall team will play the Niles High School at Niles.

—On Sunday evening there was a reorganization of the Total Abstinence Society, as is customary at the closing of the retreat. Membership was limited to those who are disposed to be workers as well as members.

—On Sunday last the dean of our history and economics' course lectured in Caleb Hill's Hall at Indianapolis, and on Monday he spoke at the Centenary exercises held at St. Clara College, Sinsinawa, Wisconsin.

—St. Edward's Day having fallen on Sunday this year, the students were given their customary recreation in honor of the occasion last Tuesday in accordance with promises previously made to the students' committee.

—Students who take part in the singing of the hymns in the Church should avoid the dragging effect which is at times quite noticeable. This is one of the difficulties of congregational singing, and the co-operation of all is needed to prevent it.

—Newspaper reports have it that a street car franchise has been granted for the running of inter-urban cars through Plymouth. This means that it will not be long before South Bend will be connected in this way with Logansport and Indianapolis.

—The Engineering Society held a meeting on Saturday evening, Nov. 2. An interesting paper on Boilers was read by E. V. Bucher, and then discussed by the society. This paper is the first of a series to be given at the regular fortnightly meetings during the year.

—On the afternoon of the third of the month there was a rattling good game of football in Cartier Field. Corby and Sorin met to test their skill, the latter winning by a score of 6 to 5. This leaves the question of supremacy unsettled, Corby having won the first game.

—Two students of Corby Hall, inspired by the recent marvelous feat of endurance made by a man who walked one thousand miles in one thousand consecutive hours, attempted to imitate him last Tuesday by walking to Niles, Michigan, and back. The imitation was decidedly weak.

—Among the different hall football teams there is perhaps none more interesting than the "Latin-American Aggregation," heading from Corby. It is quite a treat to listen to the signal practice of this bunch of our southern neighbors who have taken to the great American game.

—All Saints' Day was observed with solemn services in the University Church, the Mass being celebrated by the Very Reverend Father General, assisted by Father Heiser as deacon and Father G. O'Connor as subdeacon. The sermon was preached by Father O'Callaghan of Chicago.

—Students of the University who have lost money in the mail have been requested to make the proper report to the local postmaster. The government has captured a thief who has been tampering with the mail which has been coming to our post office and is collecting evidence against him.

—From the appearance of its neighborhood, Corby seems to be harboring several

embryonic landscape gardeners, who are forced to express their overflowing æsthetic ideas by discharging waste paper, tin cans, etc., through their windows. These artistically inclined gentlemen are requested to use the proper channels in losing articles for which they have no further use.

—While the big game was in progress at Indianapolis last Saturday, the Brownson Hall eleven was battling with the strong Benton Harbor College team on Cartier Field to the music of the ticker which was given a special box in the grandstand for the purpose of telling the story of the Indianapolis game play for play. The Brownson Hall team won by a score of 23 to 0.

—The new time table which took effect on the Lake Shore road at 12:30 o'clock Sunday, Oct. 21, is as follows: West bound trains: No. 17, old schedule, 9:21 a. m.; new schedule, 9:27 a. m. No. 15, old schedule, 9:39 a. m.; new schedule, 10:25 a. m. No. 45, old schedule, 12:45 p. m.; new schedule, 12:40 p. m. East bound trains: No. 16, old schedule, 4:10 p. m.; new schedule, 3:40 p. m. No. 14, old schedule, 5:30 p. m.; new schedule, 5:32 p. m. No. 176, old schedule, 8:24 p. m.; new schedule, 7:31 p. m.

—Professor Mahoney left the University last Thursday to go South for his health. A difficulty of this kind forced him to take a rest a little over a year ago. When he returned last September, it was hoped that he would be strong enough to continue his work at the University without interruption. He had gathered to himself the friendship of an unusually large number of the students, and contributed greatly to the warmth of genial companionship among all with whom he came in contact. He carries with him the best wisnes of all who had the good fortune to know him.

—Forty years ago a man named Weston made a twenty-six day trip afoot from Portland, Maine, to Chicago, Illinois. On his journey he passed through South Bend, attracting the attention of one of the students who was in the city at the time, if city it could then be called. Later this mischievous student made a secret insertion in the list of the examination reports which were to be read in public. These announcements took place in the dining-room after supper and caused no little merriment when the presiding officer quite innocently read the bulletin of Edward Payson Weston, crediting him with the highest honors for pedestrianism; the report went no farther. We have received a confession from the perpetrator of the offense, and find it worthy of record, since Mr. Weston, now in the 70th year of his age, is engaged in reproducing that remarkable journey.